

Mr. Nyland: So, we're supposed to talk about Gurdjieff, and maybe work or the philosophy, ideas, objectivity. So I would almost say, what is it that interests you most? There are many new people. This is supposed to be an open meeting. Well, tomorrow there will be another one in Palo Alto, so if you're not satisfied with tonight you can go tomorrow and ask questions there. But who has questions of any kind? You know, it is always much easier if one knows that there is someone in the audience who has a question because then the answer at least will reach one person. I don't like to give lectures when I don't know what is really wanted, and maybe among all of you there are enough who have heard something about Gurdjieff and come out of curiosity or perhaps even interest but in any event something that is linked up with an idea that perhaps somehow or other you can get some information that might be useful to you. Who has questions?

\_\_\_\_\_: I find that at this point in my life I've become very upset and I've become very up tight and very closed and unreceptive...

Mr. Nyland: To what?

\_\_\_\_\_: To people and to ideas and just trying to open myself up, especially to this.

Mr. Nyland: You know something about Gurdjieff, don't you?

\_\_\_\_\_: Yes.

Mr. Nyland: Yes, is that the reason that you get upset with other people?

\_\_\_\_\_: No, this is...

Mr. Nyland: It's your nature.

\_\_\_\_\_: Yes, I guess it is.

Mr. Nyland: Ah, and now you would like to know if Gurdjieff can help you?

\_\_\_\_\_: No, no, I want to become involved with Gurdjieff, but I'm very very unreceptive to things now; just, that that I'm very...

Mr. Nyland: You remember, we talked about that right hand of yours, huh?

\_\_\_\_\_ : I just don't know how to work with it; I mean I don't know how to use it.

Mr. Nyland: Well, the best thing is not to work with it. It's not a question of knowing how.

\_\_\_\_\_ : But, well, there are periods in your life when you're more open to things.

Mr. Nyland: Oh, yes, of course.

\_\_\_\_\_ : And then, then, more receptive to Gurdjieff.

Mr. Nyland: Yeah, but how did you get this way? Why are you so--concentrated? So, so tense?

\_\_\_\_\_ : Well, things have been happening to me right at this time that make me tense.

Mr. Nyland: Wouldn't it be better to try to get over that first?

\_\_\_\_\_ : I'd say normally yes, but things will happen again; events will happen; I mean, they happen to everybody.

Mr. Nyland: And then you'd like to know if the ideas of Gurdjieff can help you at that time?

\_\_\_\_\_ : No, no, that's, I don't think I want Gurdjieff...

Mr. Nyland: You know, if you are in a condition like this, where you're very tense because of certain events or experiences that you have had, it's really not such a good time to try to start to become, if possible, objective or impartial to it. You have so much to do for your own life. If a person is a little sick--physically or psychologically--he's not a very good instrument to become interested in something that has to do with a possibility of the acquisition of objectivity when his ordinary life is not as yet sufficiently in balance. I think you have to consider that because maybe one is very much interested in it. At the same time you have to do something with yourself and all the time the way you are may interfere even with what you have to do, even if that is done with

the best of intention. Try to relax first. Why don't you tell yourself during the day when you catch yourself that you're so tense to relax? I told you the other day that you shouldn't use your arm. How often have you thought of it?

\_\_\_\_\_: Not many times.

Mr. Nyland: Many times?

\_\_\_\_\_: Not many times.

Mr. Nyland: No...you see. So then, suppose I tell you something about how to become objective or conscious. How do you know even that you will remember it tomorrow morning? Maybe you don't think it is right that you first should become a little bit, I call it, in balance, a little bit more relaxed for yourself, that you really know, I would almost say, that you exist. You're constantly caught by this, you know, this concentration, nervousness, purely not relaxed at all, quite tense. And it interferes with you. I can agree that you would like to get over it, or perhaps that you'd want to get rid of it. Have you taken anything for it?

\_\_\_\_\_: Tranquillizers, or something like that?

Mr. Nyland: No? Tranquillizers?

\_\_\_\_\_: No, never.

Mr. Nyland: Never? You don't want to?

\_\_\_\_\_: I don't want to have to depend on anything else.

Mr. Nyland: No, that's right if you can do it without, so much the better. Well, then, you see you have to, if you ask me at least, then you have to do something that I tell you. For the time being, let's simply say that you try to relax more, and that whenever you catch yourself using your arm quite unnecessarily that you stop it, and that you teach yourself in certain ordinary movements, or certain ways of ordinary behavior to be relaxed, not tense. Whenever you catch yourself being tense, whatever it is, in whatever part of your body, as a result of whatever you may



be thinking or feeling or doing, that then you tell yourself, "Take it easy." Will you do that tomorrow?

\_\_\_\_\_ : I'll try.

Mr. Nyland: Yeah? And will you come to Palo Alto?

\_\_\_\_\_ : Yes.

Mr. Nyland: All right then, you can tell me tomorrow evening. But you must do it. If you don't do it, it won't help you. Just to listen to things and keep it in your head is no use. Tomorrow in whatever you do, whatever your activities may be, you try to remember. What do you do during the day?

\_\_\_\_\_ : What do I do? Well, I have a break now and a chance to relax. I read or draw or paint.

Mr. Nyland: You mean you don't have to go to work tomorrow?

\_\_\_\_\_ : No.

Mr. Nyland: You can be free?

\_\_\_\_\_ : Yes.

Mr. Nyland: How ill you spend your time now, in the relaxation?

\_\_\_\_\_ : Reading.

Mr. Nyland: Reading? Not so good.

\_\_\_\_\_ : Painting.

Mr. Nyland: Walking. If it doesn't rain, outside; if it does rain, inside up and down in your room, but relaxed. Painting also will require a little bit too much concentration because you want to paint. Do something that doesn't require any particular involvement. As I say, walk up and down. Ten minutes. In the morning and in the afternoon. The rest of the time you try to become aware for yourself whenever it may happen that you are tense, that you tell yourself to relax. Don't sit all the time; don't read all the time. It won't help very much. You know what relaxing is?

\_\_\_\_\_ : I'm not sure.

Mr. Nyland: No. It's very difficult to relax, really in the right way. Try tomorrow, whatever you understand by relaxing. We'll talk about it tomorrow night. All right? Good. But now that was not particularly a question about Work or Gurdjieff, was it? What will we talk about? Of course, you come interested, probably to find out something; with that I would say, have you read anything, do you know anything, have you talked with other people?

\_\_\_\_\_: Would you tell me again why it's so difficult to wake up?

Mr. Nyland: We talked about that last time, didn't we?

\_\_\_\_\_: No.

Mr. Nyland: Oh. Have you tried to wake up?

\_\_\_\_\_: Yes.

Mr. Nyland: And you can't. You cannot do it?

\_\_\_\_\_:

Mr. Nyland: You tried to wake up. Don't you know when you tried? Particularly when it is difficult.

\_\_\_\_\_: Yes, and I know when I haven't tried.

Mr. Nyland: You know you have tried.

\_\_\_\_\_: Yes.

Mr. Nyland: And you remember that very well.

\_\_\_\_\_: Yes, at the time.

Mr. Nyland: Can you describe for yourself the place where you were, and when you made up your mind that you want to wake up?

\_\_\_\_\_: Yes.

Mr. Nyland: And do you know what might have interfered? Or how did you find out that you couldn't?

\_\_\_\_\_: Well, I know afterwards.

Mr. Nyland: What did you find out afterwards--that you were not awake?

\_\_\_\_\_: Yes, that I was outside, reacting to things.

Mr. Nyland: Could you trace it at the time to something that was an

obstacle?

\_\_\_\_\_ : My concentration when I was concentrating.

Mr. Nyland: No, it is not a matter of concentration. What do you understand by waking up?

\_\_\_\_\_ : By observing myself and remembering myself.

Mr. Nyland: And how do you observe?

\_\_\_\_\_ : I try to observe from the outside, looking down at myself or catching myself in a position.

Mr. Nyland: And then?

\_\_\_\_\_ : Well, then it's over.

Mr. Nyland: Oh, is it? That's where it begins.

\_\_\_\_\_ : I know, but it's difficult for me to keep remembering to do that.

Mr. Nyland: That's right, so you first have to know why you want to do it.

\_\_\_\_\_ : Well, I know why.

Mr. Nyland: Why?

\_\_\_\_\_ : So I'll become more aware of myself and more objective and more conscious of what I'm doing.

Mr. Nyland: Why?

\_\_\_\_\_ : Because I've found that being unconscious is very destructive and not where I want to go at all; it's not the direction. I don't want to keep repeating myself, and I want to get out of the cycles that I'm in.

Mr. Nyland: Do you want it very much?

\_\_\_\_\_ : Well, that's what vacillates.

Mr. Nyland: And that's what disturbs it. At times you want it; at times you want it a little; at times you don't want it at all. So when it stops, you have no desire. In order to start you have to have the desire. Why is it you don't have the desire? Because you don't consider the other state too serious. If you really heartily disliked this state of what you describe that you can't control yourself or perhaps that



you lose yourself or that you don't know where you're going, that you cannot define it and that you're constantly under the influence probably from certain things that make you do things that you don't want to do; if you don't approve of it and if you disapprove of it sufficiently, you will not forget that maybe there is a possibility of getting out of it. But if you don't, then really you accept the condition in which you are and you live with it. The solution if I want to Work is based on a wish. When I don't Work, my wish is not strong enough, or I'm foolish to try to do it in circumstances where I've no chance. There's no other way. So first you have to settle for yourself that you really want to work.

\_\_\_\_\_: Well, do you think it needs a Group?

Mr. Nyland: No, I don't think so; I think we'll start right now. Never mind the people around you. And when you leave, and when you get up tomorrow morning, and when you do very simple things.

\_\_\_\_\_: I know. You've told me this a million times and I've heard you say this hundreds of times.

Mr. Nyland: Well, we'll have to tell you a million and one times. Yes, you don't do it, you see.

\_\_\_\_\_: I know.

Mr. Nyland: So what would you expect? Gurdjieff and Work has to do with an application of that what you know. And it is not a question of knowing it a little better or a little worse, and it's not a question of thinking and keeping on thinking about it, or even that you have a feeling that it would be worthwhile, and then improve your feeling. Work on yourself has nothing to do with mental functions or the ordinary emotional function that we know about. It is the introduction of something that at the present time does not exist and is unnatural, and that of course is the reason that it is difficult because everything around us and everything of myself is natural in accordance with Nature, in accordance with Mother

Earth. So whenever I try something that is unnatural, of course I have opposition and of course I call obstacles. They are in the way; they prevent me. And the question is that I try to reduce the time when I want to do it and the circumstances in which I want to do it to the easiest possible, you might say, surrounding or condition. At the same time, when I wish to do it, that my wish is really strong enough. Now, if we take that, if my wish is strong enough, it has to do with the realization of that what I am and I don't agree with it, don't want it. I want it changed; I want to change it for a certain purpose. The purpose again is not an improvement of myself as far as ordinary life is concerned. And I think you have to be very clear about that because it is not to become a better man in ordinary life. A conscious man does not belong on Earth. We can do very well with the way we are, unconscious as we are, with whatever feelings we have and whatever physical body we have. It's more than enough for all the requirements on Earth, and nobody on Earth has to become conscious in our sense of the Work. It really doesn't matter, because as far as outside appearances are concerned, we can get along with our friends and the different people, things we have to do, and we make adjustments and whatever the limitations may be of the mind or of the feeling, we can say, "Well, it's all right; doesn't matter," "Not today, maybe tomorrow," or whatever it is, and "So and so is my friend, and the other is not my friend so I get out of his way." And if I have a little ambition I will do something that I earn some money so that I can live and all the various things, including ideals, including of that what I would like to accomplish or perhaps even create, ordinary things; in ordinary life some times a little extra-ordinary, but still belonging to life as it is lived on Earth.

So you see, the motivation cannot be based on that, because for me it is not a question of that I become in that sense only, a better man. As a matter of fact, for being a better man I can lose



the things I have. That kind of an equipment is sufficient if I spend the time on it, improving it if I like. If I want to become a professor of mathematics, then I study with my head until I finally get the degree and can maybe teach. If I want to do music or painting or any kind of a thing, I keep on with it; I concentrate as much as I can in order to acquire a dexterity, and perhaps in that that I may put something that I believe is very important for me, but you see, in general I have to start making a distinction between that which is myself as I am, and if that what I am contains something that is perhaps more worthwhile.

So that from the standpoint of ordinary life there is something in me that is extra-ordinary which really doesn't belong to life, and if that has to do with any kind of a philosophy or a religion, I would simply say that which is more important to me, I call it more essential, is really of a certain kind of, maybe, spiritual value, or to say it in a general way, it belongs to my inner life. And the motivation for wishing to work has to do with the realization of the existence of an inner life, not outer life. Outer life I call what we do on Earth. There has to be in one something that is really interested in the possible development of that form of inner life which then really does not belong to Earth, but which could give me, if it were developed, a certain insight in how to conduct myself in ordinary life as it is. So of course, it is a relationship that I say if I could become a conscious man, it would be helpful to me to be a good man in the real sense of the word by knowing, controlling, being able to do certain things which I cannot do when I'm unconscious. But for that I cannot use my ordinary existence.

I have to use something that is already by nature a little different and perhaps getting away from the periphery or the surface of my living as I now do, that then I return to that which is a little bit more essential. And I start to call it with a different kind of name, because that what I really want to do has to be based on something that

has a possibility of having a different kind of quality from that what I am now used to. And if that what is my life I call subjective, I would like to find something that could be objective in the sense then, that because of this knowledge, and because of the experience in which objectivity will play a part, that I then have a chance to get away from my ordinary life in order to be free from it in so far that when I have this freedom, that I then could return to Earth and perform my task or my duties or whatever it is in a better way. So I think it has to be much more serious. If you really want to work, you have to realize that it belongs to something that is not your ordinary existence. And it is not a question then of improving yourself in order to get away with this kind of a thing so that I can live better. You see, Work on oneself's like the Kingdom of Heaven. If it is within you, it is all right, but it has to be of a heavenly character. When the Heaven is within, maybe many things can be added on to it, but not before. So the improvement, the way I now know how I ought to live and so forth, don't use consciousness for it. That is the kind of material that should not be used when it is for the development of yourself to become a different kind of a person, and in the Gurdjieffian sense that it is the possibility of developing something that doesn't exist but which is potential now that I know or that feel then maybe there is a chance that that kind of a development in man, which then in turn and in reality and after some time, will be able to tell me what I really should do. How much have you read?

\_\_\_\_\_ : I haven't read much; I've mostly listened to you.

Mr. Nyland: You see, the difficulty is that as you don't know much about certain terminology, that of course occurs in any kind of a philosophy. Certain terms have to be used for the indication of certain concepts, and it's rather difficult to talk about that now because I would have to explain it. It doesn't matter; I can explain it, but if you know some-

thing about what Gurdjieff calls the Keesdjanian body or another body of the soul, if you know it, then it is easier to talk about it.

In a general way, that what Gurdjieff assumes is that man has only a physical body and a very small developed part of a so-called emotional body, and that he has, as far as his intellectual body is concerned, which is the same as a soul body, that there is practically nothing and only a little bit of mental functions. But that the mind has a chance at times to think about the possibility of further growth or further evolution, and that also in one's heart sometimes there is a kind of a feeling, a real emotion, hoping that somehow or other a man could become different from what he is and then equip himself while he is on earth for the possibility of that kind of freedom after he dies or that even the assumption is that when he dies, he might be able to continue to live. If that kind of a form of life is similar to what we know and if it still would continue under his own name and so forth, all those are interesting questions but not very important at the present time.

But, you see, the question is then if I'm interested in the development of something which does not exist, it belongs to my inner life trying to grow out into something that becomes more predominant and that the real desire and the wish if I want to work on myself must come from that. And sometimes it is not only essence. It is really something that is more important even than essence. I call it essential essence; sometimes we call it magnetic center. Again I use a word of Gurdjieff, you see, and it is difficult if you don't know what is meant. Real life, reality, not outside world--it's a reflection. That what I am really inside, that what is always the same--in ordinary terminology it is life--that what I am constantly and whatever is the manifestation is based on something that takes place in me and I call myself a living creature having life and not having that life when my body dies. And then the question



comes, if this form of life is attached to my body so that when I do die, does that life also stop or can it continue in some other kind of a form? According to Gurdjieff, of course.

The assumption is that it can continue, that it has to have a different kind of a body to continue with and that it is possible for man to develop it while he is alive on earth and that it only is possible for him if he could acquire something that can resist the destruction which takes place at his death. What is destroyed of man when he dies, destroyed--that is, it is made less useful--is his subjectivity. And in general that what a man is as a personality is, of course, 100% subjective. That is a definition of

But when he dies, all subjectivity stops, because it is not connected with his body, with his feeling center the way it is, and with his brain the way it is. And when that doesn't function anymore because there's no more life in it, then that what is subjectivity disappears and returns to earth. You might say, like dust returning to dust. Okay.

What else is there as life that could continue to exist? In a general way that what is life in man when he dies stays around the Earth in some form or other and has to some extent contact with the Earth for a little period, maybe forty days, after which most likely it disappears in a very ordinary kind of a form, probably in the form of some kind of a spiritual value. It's difficult to say because it may be ectoplasm, it may be something that can be perceived with extrasensory perception or sometimes can be perceived by means of media. But in any event there's a certain spiritual form of living outside of this Earth where the different people who die temporarily stay and perhaps during that time have a chance to perfect themselves a little bit more. And if they don't do that, they also will die, and that form of life then will be collected and again united with the totality of all life and probably will have lost identity. But after all, life as in man being free wants to join

that what is life as a whole. Perhaps the prospects are not so very nice, but that is always the case because a man is born and dies and that is not a very nice project either, prospect, because if I'm interested in living I would like to live eternally. To what extent now, Gurdjieff and the ideas of objectivity will enable a person to continue to live... You see the emphasis is not so much on life after death. The question is, "Can I prepare for such an eventuality by living on Earth in a certain way so that really at the time when I die, I am already free." You might say I don't have to fight, or it is not a fight for me to lose my body. And that might be a very good motivation for any one man: to become, to try to become conscious. But of course it's not the only kind because that would have to do with the hereafter and I live my life on earth and I'm much more interested to know how to live now. So then, the question comes when I could become conscious, could I then live a better life on Earth; that is, if I have consciousness, would I actually have an experience which is worthwhile for me and useful in settling affairs of ordinary life? Of course, there's no question about that. That if a man could become conscious, that is, if he actually could live in accordance with his mind telling him what is what and his mind not being disturbed by any kind of another influence like the necessity of activity or the avoidance of that what is a feeling, but if an intellect could function completely independently by itself and independent of any other function, it would give to man a chance that his intellect actually could think. Naturally, this is based again on the fact that one can verify, that the mind as it functions at the present time is basing all the different activities on associations and is completely dependent on memory and that sometimes when it wishes to look into the future and there is a possibility for anticipation: that that is really all the mental functions amount to. For that, of course, I have a couple of little sections in the brain

that help in the first place. That what I see by means of sense organs is translated into different sight or hearing or touch or smell. I have a formulatary apparatus in the front of my head which takes care of putting things in words and being able to talk. I have a little bit of a section in the back that helps me to evaluate things as concepts and it is necessary for pondering; that is, actively weighting that what has more or less value and then, of course, there is the thalamus and hypothalamus which help me a little bit in translating thoughts into feelings if I possibly can. And that's all there is of the mind. And all of that functions by means of associations which already have been put in the mind and come to the foreground whenever it is necessary and very often quite interesting. But there is nothing in my mind as such that will enable it to grow further. You see, this is the realization that one ought to have. That there is a limit and there is no reason to assume that the mind will continue to change in the direction of evolution; then only what I can expect that it becomes a little bit more facile. That it is really like being oiled up, and when I concentrate and try, as I said, to learn mathematics, then of course I get a mind that is a little bit more adjusted to solve mathematics problems, but maybe in doing that, I'm not so well equipped to solve problems of my household or to know how to be able to make friends or that perhaps it still has to do with whatever I happen to think about someone else. Problems of vanity, problems of certain superiority, problems of lying, all the different things I don't know, and I don't think that by simply improving my mind that I can overcome them. As far as the feeling is concerned, it's just as limited as the mind, only it is a little bit more operative; it has a little bit more facility, but it often gets stuck and there is a limit to the possibility of all kind of feelings I have, and there are very few that are real feelings. There are certain feelings I read about and I think I have them, but if I actually start



to find out, do I really know what hate is, I doubt it. The ordinary little feelings, like jealousy and so forth, vanity perhaps also, all of that what are little likes and dislikes mostly related to the body, of course I know a little bit about it. But real, real emotion--real emotions as expressed in real religion, love of God, love of mankind--real creation, the wish to create that which has never existed must exist and then represents something that belongs to my inner life, to be able--there are very few people who can. Most of it is imitation. And to do what someone else has done does not mean that my life

I can become very dexterous in an artistic sense, but before I can really create a piece of art, particularly when the piece of art has to be a certain kind, you might say, that will last so that it is not only a subjective matter because I am limited as far as my own subjectivity is concerned, and it doesn't mean at all that someone else is interested in what I will produce. I hope so, of course, that they will admire me, and again I cannot do anything about it, because that is the reason sometimes I want to become an artist. At the same time you see that it is extremely limited, because it belongs to my expression as a subjective person, and I take a chance that that what I produce will be so-called liked, or is used by the next generation or this generation. And seldom in an artistic sense can I produce anything classical in the real sense of the word, that what is for all ages. That is of course considered from the standpoint of art not art any more and that many times it simply is used as either publicity or for commercial purposes, that of course is completely idiotic. And that many things that now fetch a great deal of money, for instance, it is not at all dependent on the value of art. It's really stupid.

As far as the body is concerned, I know, it is obvious, there is a limitation. I stop growing at a certain time. I say I'm full grown as for my body, and as it says in the Bible, nothing can be added--not

one iota, not one part, not one inch. Nothing. I stay, I even shrink. So the limitations of man as he is on earth happen to be because he is on earth, and Mother Nature, as earth, does not allow any further growth of the human being, simply because she is not interested in it, and simply because man as he is on earth, as I said, is sufficiently equipped. There's no chance for him to get away from it. He has to <sup>wait</sup> ~~wait~~ until he dies. Then he hopes he will be free. A person who continues to produce artistically, religiously, philosophically, or scientifically, still remains on earth. He cannot fly away. His body is not changing in a different form of density so that when it is lighter, it can float. Nothing will happen. Not even a mystic, although it is claimed and undoubtedly an experience, that he becomes united with that what is a higher living being for him or what he calls his Godhead, that that naturally in that kind of a contact he experiences a certain form of unity, still he remains man on Earth and he keeps his feet on the ground. He has to. So you see, this is all I mean by the limitations that man has simply because of the fact that he happens to be on Earth and that therefore any desire to become objective has to be that I wish to become free from the bondage of Earth and also to become free from the limitations which now prevent me from growing out in the direction that I believe ought to be possible for man. And again religiously, it is a question, then, should I follow any particular path, like becoming a mystic, like becoming a saint, like being a fakir, by being a yogi, whatever it is, or is the purpose for man to become for himself more complete as a complete man which Gurdjieff calls harmonious? That is a man who is able as man to do at any one time whatever he feels or thinks and it has to be done in accordance with his understanding of what is required. Well, of course this kind of a definition of a harmonious man, that for that reason he has to be in balance at all times and that he underestimates his fellow man, so that he is not just hunting

for a particular answer, but for his particular purpose knows what he is after. He also knows what to do about it; he also has the facility of doing it, and he has to understand what is required for the conditions under which he lives, including dealings with other people. That's a very large definition but still that, that is the only place where I would say harmony belongs. If I believe in the development of man by simply a development of any one of his particular functions like his physical body or like his heart, let's say it is a heart that a monk or a saint would like to develop, or his mind. There's no doubt that I can by constant concentration and at the expense of the other things of my ordinary life, I can reach a great height, but you see, it's not a man. A saint is not a man; a saint is closer to an angel, but he's not a man on earth. His idea is to get away from earth. A yogi also is not a man when he develops intellectual yogi. When he starts to practice physically he has a much better chance, but still then I'm afraid that his feeling is going to suffer a little. As far as the fakir is concerned, the physical man, of course he's only physical. He needs concentration; he needs feeling, but he surely is not a person who could behave even in our ordinary modern world the way we are. Far be it for him to become a computer. You see, the purpose now of man you have to define first and for oneself one has to know what you wish. If it's a matter of deepening in religion in order to find that kind of satisfaction, there's of course no objection whatsoever. But I think that one misses the boat. If I become a religious man, a saint, and live that way, if I become a monk, if I withdraw from the world, I think I'm not equipped to return to it. I think for that particular reason that Gurdjieff emphasizes the possibility of development of all three centers--physical, emotional, intellectual--as it is called, and that they should develop simultaneously so that man at a certain time, if he could become a real man, would have an equipment as a fully grown



physical center which he has at the present, an emotional center which he has only half, and an intellectual center which only exists as a little bit of a note, DO, struck in the octave, which octave might represent his soul or his intellectual body. So, if one wants to become harmonious, it is necessary to have these three centers fully developed and in order to define them a little bit better, one says he has to have three bodies. The forms of consciousness that Gurdjieff is talking about is in the first place that form of self-consciousness in which intellectual body has been developed, which emotional body has been developed and has formed a conscience, and in which also is developed what a man now should as far as the possibility of making active that what he thinks or feels would represent for him his real Will. So that the requirements of a harmonious man are that they have Consciousness, Conscience, and Will. When he has that, he is not only harmonious, but he is equipped to be able to do what has to be done as far as Earth is concerned and has in him the possibility of living outside of Earth at a different kind of level and that the next form of Consciousness would be Cosmic, simply meaning by that that he becomes part of the totality of maybe the Universe. Or in any event that there's a possibility for him to understand the aim and meaning of his own existence in relation to what he then would call His Endlessness as the Sun Absolute, but again these are philosophies. They don't amount to very much. All of this I mean to say that you have to have a real Wish and it is a Wish that is colored in this sense, religiously or artistically, in order to find out for yourself what is the meaning of your life and that you really sincerely want to follow that and otherwise there is no sense in trying to bother a little bit about objectivity. It's nonsense. Either I do it or I don't. It's the meaning of saying yes to it or no, and there's no objection to saying no; it's quite all right. Nobody forces you. No one tells you that you won't enter heaven. You probably won't anyhow.

And it doesn't matter as far as the interest on Earth is concerned because I can live on Earth to the best of my ability.

Consciousness as something to do with does not belong to this Earth and for the purpose of the continuation of myself or perhaps understanding of my place or what I really should become as Real Man or that in that sense I could become permanent or that because of that maybe there is a possibility of being responsible for certain conditions which then if I again say it religiously and surely artistically that I feel that I belong to a totality of everything existing as a form of life, that I would acknowledge something I call now His Endlessness as a being which is of a higher nature than I am. Again without defining it as God sitting on a throne but simply as a totality of a force which is only manifested on Earth in the form of what we call human beings but which, without any question and surely logically the assumption is quite correct that it must exist outside of the Earth because it is idiotic to assume that life only exists on Earth. Why? When we know that, how many earths there are, how many constellations there are, how many stars and other heavenly bodies and all the rest. I mean the totality of the universe simply, you might almost say, could get along very well without us. But the interesting part is that there is something in us that allows us to think about that possibility and that in order to free oneself from that what is now personality and which of course is subjective and with which I have to live and which causes a tremendous amount of trouble for me and that for some reason or other I've never been educated to understand why I really should become objective and that whatever the conditions are on earth that I can blame for it, I can still continue to blame them. I say it is unfortunate I am unconscious; it is too bad that my father and mother didn't tell me better; it's too bad that I had to grow up because as a child I was a little better than I

am now. You, I can formulate against these conditions and say I hate it, I hate it, I hate it. But it doesn't help me. I can dislike rain, and sure I can put on a raincoat. It's probably the next best thing, but when I start to hate myself that I am unconscious, it's a little different because in the first place what is necessary is that I accept the condition that I am as something for which I in the first place was not responsible, and I can thank, or not thank and blame, father and mother or the conditions under which I have lived. There is always a point in a person's life when he starts to consider this because either he takes his life seriously and then he will want to assume a responsibility for it, or he will continue to hate it and perhaps hopes to die as soon as he possibly can. As soon as a man realizes he has in himself a certain form of life for which he becomes responsible, and not only the form of life as represented by his physical body, but there is a responsibility for the development of that what is at the present time more or less potential in an emotional sense and what is surely potential in an intellectual sense. If he wants to take that responsibility, he will try to find then why he has to see himself in a different light than just as an ordinary man on earth, because for an ordinary man on earth there's no particular responsibility, only that I can get along with my fellow man and I don't. But when it is a question that I feel for myself what is there of value in me, or what is the reason that I happen to be alive or what is it that is placed on me as a responsibility for the utilization of that what I now call gifts or talents or things that I possess or do I question that what I now own, so-called, is it really mind and is it useful enough to me, and again, can I take it with me, and again one cannot get away from these kind of questions because ultimately all of us die, and then do we look back and say, "I've utilized my time?" Perhaps, at such a moment maybe I can realize, maybe at such a moment



it may be too late.

You see, this question first has to be settled: do I really want to do something about myself? Am I honest about the wish to want to work? Obviously it has to be work, because it is not going to be given to me on a golden platter and Mother Nature has no interest whatsoever. She likes for me to be asleep so that I don't disturb the plans of Mother Nature. My awakened state which I may wish does not belong to Earth. It belongs to--maybe--I call it--Greater Nature. Gurdjieff calls it that way. And it is simply to indicate that there is a difference between ordinary nature as we know it now and that what is Great Nature belonging to, let's say, the planets or the solar system or perhaps even further, the Milky Way, or whatever we call possible development. I think the difficulty is when you cannot be awake that you're not clear why you want to work. I think it is much more important to settle that, and if you're really serious that you feel that it is a necessity and that maybe later even say that it is a need, that you feel that is a necessity for a man to become that and he should utilize his opportunities for possible objectivity, of consciousness in the real sense of the word, that then he should work for it. If one is willing to take that as a responsibility and seriously enough and try to become honest, then work has a very definite meaning, of course, and in that sense then it becomes exactly the same as any kind of a religion or perhaps even the sense of science and without any question the possibility of a creation in the form of art. These are the four different directions, of course, in which man in general is interested when he is not just living in the ordinary life.

There are not many men of that kind, but why should there be? It's not needed. For mankind, it's only quite sufficient that there are a lot of people who live, who die, and feed themselves and become transforming stations, as Gurdjieff would say, for the moon. The whole

point is that the earth is kept in equilibrium in relation to the planets and the moon, and if that is done, mankind is fulfilling its particular duty, but not individually. You see, a person who starts to think about these kind of questions, of course, is a little different from the usual run, and if every person is a sheep, asleep, those who really don't agree, or for whom that kind of a condition of a herd is not very agreeable, they are black. They question why, why should it be like this? The rest of the herd doesn't even know that they--again I say in the terminology of Gurdjieff--that they are mutton and wool and that someday they will be slaughtered. Who knows what takes place with man? Who knows the purpose of man being alive on earth, so-called? Who knows what happens to him when he dies? Who knows that there perhaps may be another kind of a force, higher than he is, who is utilizing man for a certain purpose, and maybe even a noble purpose? But surely if that kind of state might exist, I would be a black sheep questioning it and saying is it necessary to have that kind of a "kind" shepherd who at the proper time, after I've been fed up, kills me? Naturally, as a man remaining alive and understanding that there is life for which I wish to become responsible, naturally I'm not going to take that lying down. I rebel, until finally I will find out why am I alive.

If I lose that particular desire, I may as well kill myself, because what's the sense? And if I don't want to do that, I will continue to love my life in an ordinary way and just day after day go to an office or do this and that and make a little money in order to live, and when I live, make a little money in order to live a little longer. My life will, in an unconscious sense, become complete repetition, and after a little while, of course, I will become even oblivious to the possibilities. I lose idealism; I get a little older, and of course, there is no particular desire to exert myself. And when I have two cars in the garage, I'm satisfied, you know, and friends to play poker with and for the rest, maybe a couple of children so that my family continues.

What is the interest that I have when I grow older? What is it that I look forward to, to become interested in politics? All the different things, of course, that are open--or go to the movies or hear a concert? Repetition. Everything in life becomes repetitious. Everything in life is destroyed. Everything is subject to that law, including myself. And my desires, the wishes I have when I am young, how long do I keep them? They say it's yes, life begins after forty, with a little bit more maturity. When I'm fifty? I follow the line of least resistance. It becomes even too difficulty to walk; I always need a car. I don't want to have too many friends who criticize me. You know, I limit myself so that I'm getting a little bit more and more--sleepy. And that ultimately, those who wake me up I hate. You see, this is, if one looks at it--I would almost say--philosophically, it takes place. It becomes tremendously monotonous. Including marriage. Including love. It stops at a certain time. And it could be replace by something that becomes more important. You know the opposite of polygamy--is monotony. You see, but I know this when I'm thinking about life. And I don't want to fool myself. And I also know that if I continue, I run up against a wall and that there are certain things that remain closed to me.

I must know that with my mind. Very seldom does there ever continue the wish to think unless there is almost I would say a heavenly desire in me to overcome all kind of difficulties, but you know even genius--99% perspiration. Who's willing to pay it? Art, after a while I give up or I keep on repeating. How much is new in a man over a life span of 40 or 50 years? In the beginning, yes, it is very lovely and beautiful and even then maybe I create and I write a book and it becomes a best seller and then it goes to my head. I try to repeat it. Very

seldom can I write a best book. Maybe after twenty years: wait, maybe I can write again. In a general way, look at all the different things that take place in life and study it and see it. What happens to people when they grow older and become a little senile and that they're satisfied and they make a little money and they don't have to work any more or they find someone to do the work for them, the dirty work, that they can become an executive. It's really a pity, and it's really a sad thing. There are exceptions, of course, and there are people who actually give the tone to life, and they determine the course of life, but are we much advanced?

We don't know much about Egypt, but it is really interesting to find out if there are certain things that apparently existed in Egypt which may even have been further advanced than we are. And the more we study and uncover archeologically, different excavations, the more we uncover that what already had been known and probably got lost. The more we find out about previous civilization, completely covered, and all that what has taken place on earth that we know--what we call progress--of course everybody knows it isn't. Because we ourselves become more and more mechanical. Not at all man, not at all living. Push button--TV--stupidity in your head--drugs--trying to help it along a little, and of course it is utterly silly.

The royal road to consciousness is to become conscious and free. Not an extension of that what I am on earth because I'll stay on earth. That I wish, yes I wish it to go to the moon, someday. How will I get there? Like Daedalus, with nice wings and wax and when it comes too close to the sun it melts and I am drowned? Look at life without being cynical. Look at work for yourself. Look at what you expect. let's hope you would keep such enthusiasm--for a long time to come. But the chances are 99 that you't. One percent--a very good percentage.



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And always, logically, they will become, like every human being on earth in time, not only that they die, but during their life time they will become supporting cells for organic life on earth. Supporting cells--it means just simply that, and maybe it means also that they die, already a little bit. Many times the mind dies quite early because it is nothing else but, I should call it, repetitious. It is something that keeps on saying the same jokes or the same cliches, the same habitual way of thinking, the same kind of prejudices. No possibility of any new ideas entering because they already know, and they have lost the interest. This is intellect; emotionally it is very much the same. There is really very, very little that is of a real emotion. When one is young, yes, there is a possibility. When one gets older, don't talk about it. So what does one do? Try to find something that can survive, something that is not that subjective. And of course, it has to be something, when it is not subjective, that I have to call objective. There is no other definition for it.

And what is the particular property of objectivity? In the first place, it has to be acknowledged by everyone in the same way. That is, each person has to acknowledge that that is objective. It has to have an effect on each person, and and it cannot leave anyone cold. It has to have the chance of permanency more than anything subjective so it cannot be subject to the laws of Earth. It has to have a quality within oneself or even as a development which does not belong to earth, but belongs to a higher form of living, either planetary or solar living as the sun. It has to have the quality of being acknowledged, and that each person can get exactly the same results. This is a question of objectivity; that each person must know exactly what to do and there is no mistake about it since it is independent of personal interpretation. So that what is required for the work has to be of that kind of a character. Now

Now for that reason I say even if it starts out with ordinary observation, it has to be understood that observation is observing in a certain sense and a certain way in which with observation is also mixed and which belongs to it a form of impartiality, which again means that that which is intellectually recorded is not interfered with by any kind of a feeling. This again having in mind that the feeling center and the intellect start to function independently of each other. But don't let me go too far into the description of what work means, but there is a perfectly good reason why it should be an objective and why it should be done objectively, and why objective results are the only ones that will count, because it is the only kind that will become absolute. All other facts that are recorded in my mind and all the kind of facts that I know by intuition which come in my feeling, always will remain subjective because I can't help it. I will continue to like or dislike them; I will continue to interpret them and put a name on them; I will classify them or associate them; I will do any kind of a thing with it, but I am not ~~always~~ quite sure that is always the truth. I am very much when I start to think about that--how much truth do I tell? How much truth, really absolute truth, exists? How honest are people?

It's interesting; just imagine, imagine a large organization, and it's only one example because there are many worse--worse examples, politics is much worse. Take a large organization. I am a member of it. I have a boss. My aim, of course, is to get a little bit more money, and for that, naturally, I will try to do my best and perhaps polish his or lick, his boots. It is the same as an apple for the teacher. So I do my best and probably step on someone else's toes, but at times, maybe he catches me, that I am a little lazy, but I pretend so whenever he comes around, I'm busy. Sometimes I want to do something that I don't really, I cannot, because I have to go to

and when I telephone, I make it appear that I am already so sick, probably with one foot in the grave. I will arouse sympathy, and they will believe me until it happens a little too often. What do I do regarding things that are not my own? Who steals? Paper clips, pencils? Everybody who uses them takes them home. The organization knows it. They allow, probably, 20% for that kind of a thing. No, it's not funny. I am not straight in my dealings with other people. I am hypocritical. I depend sometimes on their judgment; surely, my boss, to become an executive, to have a chance to tell other people what they now tell me, and in that, I am not always correct. And I would like to create an impression that I am worth a little bit more and I like by implication, and I know that when I make a statement that someone else knows that I make a lie, but he does the same thing, so we can get along very well. And much of this kind of life is based on that. We are not truthful; we don't want to be because it is much nicer to try to get away with it, and then, maybe, when we can, we think that we're clever. If you start to think about that, how many lives there are, how many truthfulness there are. But that is in relation to other people. As for us, I'm concerned, myself, of course I pretend, of course I like an opinion, if someone says, he's wonderful, I purr. And whenever I get a write-up in the newspaper and there are certain statements that are not entirely right for me, say, he is so-and-so old, or he was born that, or he had a connection, his father was this and that, and so forth, and it is not truth but it is true for my purpose, quite right, and it certainly enhances my credit--you think I object to it, and I make a statement? Oh, no, I let it go. Anything that someone else will say and it is to my credit, I will agree with. Of course I will create a scene if it isn't ~~xxx~~ so, but that is so seldom. Most of the time this kind of life is based upon mutual admiration. Then one can get along. It's unfortunate; we have been taught to do it that way.

We have been taught to cover ourselves and the way we are, and we live in the hope that someone else never will find out what we really are. And it's quite interesting because as far as the earth is concerned, since you are used to it, we assume, and we discount it all. We discount many statements: I had a story about something in which I would, say, that I talked to a policeman and talked myself out of a ticket. So when I talk about it, I embellish it a little bit: how terribly nasty he was, and how this--and that-- and so of course he didn't give me a ticket. Such nonsense. Cheating. We cheat. You pay the telephone coin booth. Do you ever return money when by accident you get it back? Of course you don't. And don't let's be foolish about this because we are all the time in exactly the same way, and to be honest, really to live in accordance with one's conscience, doesn't happen, and as I say, for ordinary life it doesn't matter. The question about this kind of honesty for oneself when one wants to know really what one is, without any interpretation and to see it coldly, as a fact, that, I say, is extremely difficult for anyone to consider himself the way he is. And if that means objectivity, that is the reason that it is difficult to be awake because I can't stand it. I don't want to live with myself that way. I have never lived with myself in that sense. I've always covered myself up a little bit and there always has been a little bit of a personal interpretation so that I turn out to be a little bit better than I am. This honesty, it happens so seldom that one is

How often it is said, "Goodnight, I'm so glad I've met you." And you are not glad at all! But you're polite. Many of us, you know, to use simple words, stink. And it's too bad, because we don't know how much the degree of that kind of stink is. If we knew it, it would be all right, because then we could discount it. And we never know, really; there is only one knowledge that's absolute. And for that reason, if we ever want to grow out of this earth, we have to have absolute



knowledge, not subjective, not any kind of interpretation. If I have that first, then I have a basis. Then I have something that I can stand on, and with that I can do anything. That is, I can return to earth with that kind of a knowledge. If I could remain conscious by constant observation, by constant awareness, by constant impartiality, and by constant understanding of the moment of existence, which in itself is objectivity, then I could return to earth and I could be a man on earth without being affected by all the different conditions of everybody around me. And nothing would touch me because that what I am, I am within. This is really the permanency and the solidity of man that each man, at times, will try to find.

And how does he find it? After some time, most likely, he gives up because it's too difficult. Don't try to work ala Gurdjieff unless you wish, unless you make up your mind that you're going to be absolutely honest about yourself, and that you hope you'll have the luck and the endurance to continue to face facts as they really are. Only then will one be blessed. Before, you will have all kinds of difficulties, and all the time you will try to substitute ordinary thought, ordinary feeling, instead of that what really should become an awareness, or really a state of being awake, or a state of consciousness for oneself. It is not an easy road but I call it a royal road. It is the only road for a man who actually wants to grow. There is no other way. There is no other way out of subjectivity. If that is the crux of the matter, if that is one's belief, that subjectivity is that what binds us, I say one can try to it--But now, what other questions?

\_\_\_\_\_: Thank you.

Mr. Nyland: It's a long conversation about why one should have a wish. But you see, this is life, really, and when one talks about Gurdjieff, you talk as if you want to talk about your own conditions--the way you

are--and the interest that should be because of yourself, the realization of that what you are, that you want something different. And how will you get it?

Usually it is the question that you think you can get it by reading or by associating with certain people and that it will flow over us if you are sitting at the feet of that everything will be all right because you are in the presence of that, and of course something will then penetrate into you that will do the trick. Of course it won't, because what is the difference? It is exactly the same as sitting in the sun. You get warm. As soon as you get out of the sun you get cold again. You see these things are not permanent. Reading for a little while, while you read, can be very enjoyable, and you can have, of course, an experience that you will feel that if I only could retain that, if I only could use it, if I only could remember "I" tomorrow morning, then when I face so-and-so I dislike, then I will be like a brother to him.

If I actually knew that if it is a question of loving God, that I could continue to love God regardless of what I am, but you see, I can't. I can read about it, and I can agree with it, and what do I do the next day? And the proper time remember that I am God's child, or that He is looking down on me, or that Christ has died for me? You see, I limit myself if I want to continue to think that way because I will not be fully equipped. I will not be able to meet all the conditions in life as I will find them, and if I start to limit myself to certain ones, of course, naturally I will never be harmonious. Moreover, I have to be very careful that I don't experience certain things for which I have no answer. Quite logically it is possible that I limit my life, that I want to retain that what I have and not to be exposed to anything that might destroy it. It is quite logical, then, that I avoid. This is what I do when I get older because I limit myself to

that what is not disturbing to me. But you see, conditions in life are not always that way; sometimes I cannot control what is going to happen to me, and sometimes I sit in a corner. I have to suffer, and sometimes I have to suffer in such a way that I feel self-ity, or in that what I don't understand, I waste a tremendous amount of energy which could be used for other purpose, if I only knew how. And the result is that I continue in the same way all the time, trying to find this, trying to find something else, and I go off on all kinds of detours, and of course, I spend time, energy. I waste it, probably. After a little while I know that I have to return. I come back again.

I'm brought up, let's say, religiously, and I belong to a church, or I confess and I am a Roman Catholic, or whatever it is that I am. It is because my father and mother told me, or I was brought up that way. I have to live in accordance with it, of course, and for some time I don't know, until I reach an age of discrimination and start to question it. And many times I will not take what they have told me, and when I say, "It's my own world I want to build." Of course, many times I don't want even to continue, and even the sight of the Bible may be obnoxious. Many things like that you <sup>and</sup> are--most of us are--young; that is there is something you retain, you wish to keep. You don't want to spoil it, don't want to lose it. It should never be contaminated, and you become responsible for the usage, for that what you have in your life now, that you want to retain until you die, that you don't have to be afraid, that you don't have to have any fear. That is that you are not afraid that you will lose your life into all kinds of impressions that you will receive, and that gradually, because of that what you experience, you put around yourself a certain coat of protection, and that in relationships with other people you will take the truth less and less and do not want to be disturbed. And at time, of course, it will be utterly impossible for you to find

the proper kind of words because you don't understand people, and they don't show it. They don't want to; it is their life, their private life. They are not interested in communicating.

And superficialities, of course, galore. We lose ourselves in that, and all the energy that we have to spend--including education, including getting a degree for something, and all the nonsense that you have to learn in order to pass an examination. Where is for us, really, life as a school? Where can we find what is important? How can we profit by what someone will tell us at a certain time: don't do that because it doesn't lead anywhere? Most of the time it is a question of finding it out for yourself. And to some extent it is right because you will only by trying to find out for yourself what really becomes experience for you, and when it is experience, there is a chance that you will not forget it. But how often do we go off on the wrong experiences because well-meaning people tell us, and we have not, we have forgotten, that we had an equipment when we were young and unspoiled, and that has already been "written on," you might say, for a long time.

And there we are, educated and cultured, and we live in a certain surrounding. We have "bon ton," and we talk that way and we are interested in friends, and they affect us, and perhaps we affect them. And maybe the ideas of progress, this marvelous industrial age, and all kinds of gadgets--for nothing. We lose interest in real work, and unless you can find the little part to settle or fix your car, the best thing to do is throw the car out and buy a new engine. You know, we don't repair any more. We don't live in the country. We don't honestly make our own living. Everything is canned food; you know that. To go to the trouble of growing things organically requires, really, a lot of energy. You can hardly buy it. All things economical, sociological, all the things that are put up and dished out to us as some-



thing that is essential for our living. Half of it you can throw out--you know it--it is no use. It is not digestible. All the stupid stuff that is being put in front of you as something that will help you, it is of so little use as it is already being put on the market before even the tests have been fulfilled.

How much can you rely on? What can you really base any facts, any data, anything that you could say, "This is of absolute value to me; this I know for sure." Of course, the things that you experience, and when the experience is such that you don't need an interpretation of someone else, and that your own experience is always the same. So, again, in the end one comes to the necessity of the acquisition of objective values for yourself in order to become a guide in your life. If you haven't read Gurdjieff, read a little bit more. Read also Ouspensky, if you like. There are some other books, perhaps, that are useful, but read it as a philosophy. Read it as something that perhaps is important, and, I would almost say, much more important than Zen because at least you can understand certain things that you can do, much more important than reading the Tibetan Book of the Dead, because you don't understand it, much more important, for us, than reading the Upanishads or Mahabharata or the Bhagavad Gita, or any of these, because they are too foreign to us. We are not that kind of Orientals. We don't know what it is to live in a moment until you start to try to become objective. Then through that road, you will find out, because simultaneity is not such a difficult concept. But you can only find it when you are really impartial. But, you see, Zen doesn't explain that very well. Many religions that you want to follow or philosophies--who gets enough out of Spinoza or Fichte or Bergson, all the different people?

You look at art; you're affected; you want it; you want to repeat it. How can you? Dexterities--where are they? How much do you know?

What can you do with a hammer and a saw? What do you know about decorating? What do you know about painting? What do you know about simple things? What do you know about--you don't have much snow here--but to shovel snow? To chop weeds? To build your house? To build something, even for someone else. Instead of that, you buy Christmas cards, printed, with your name on them. Lazy. We're lazy. We don't want to work. Honest. The mechanic in the garage doesn't want to work--you know that. How many people are willing to take an engine apart? How many want to build a boat? And then, for that, they buy gadgets to put them together--do-it-yourself kits. I'm not looking down on it. I'm only sorry that people are not men at all.

In ordinary relationships with each other--you see, this is only a relationship regarding these kinds of things that you would like to make and that perhaps could be useful to you. The relationships between each other, as friends, as man or woman, father or mother towards children, of the real relationships that man should have towards his fellow man, towards conditions that exist at the present time, without going in detail about the reasons for war. This question of Viet Nam--why, why do we, in a general way, have to suffer? But we do, of course. Why do I have to live under the kind of politics--I'm not communistic; don't think that for a moment; it is just as bad there as it is here. But it is not always good, and that we know. Systems of education, of how you are forced to do certain things in a certain way. But the relationship between us as friends--to tell the truth sometimes, and sometimes you don't, to know at any time what to say, really to say, when you want to express a feeling; can you? Can you actually tell what you wish? What you ought to say? Or at times you don't know the words; at times you are afraid even of your feelings.

I said a little while ago--your feelings or your emotions, what they, developed? I said you don't know that. All you know is a

a little vice here and there, some jealousy, or perhaps, vanity in some way, but for the rest--at most you can say, "I love you." After ten years, you don't. Why? Why shouldn't there be an emotional arrangement, an exchange, of really becoming for oneself a unit with someone else, particularly when it is of the opposite sex. Why should everything go over, practically immediately, into sex? Why should one be so free with sex as we are at the present time? And dragging down all kinds of things to such a level that at a later time it is impossible to put them in their proper place. We don't know and we let it go. We don't take even a position regarding it, because we assume that it has to be like that. Why should it be? Why should people be lazy if they have all the possibilities for themselves and good enough healthy bodies and that everything actually could be used; why allow yourself to be lazy?

But I'm not preaching about that; I'm only saying that these are the conditions if you have your eyes open. That happens in life, and it is there, and there is no use beating around the bush. For that reason you have to have something that becomes ethics for you, a morality, a mode of living, conduct of life as Emerson would call it, of that what really becomes for you important, and in which you can put your teeth, and which after a certain time is not going to leave you alone, or not going to disappoint you, something in which you can continue to grow, which gradually can enlarge to a larger world, and which will give you at the proper time, then, insight, aspiration, inspiration, real satisfaction, or something that belongs to your life and which you then can place and follow and work with, if you wish. For that reason, I say, investigate a little bit.

See what is available as far as Gurdjieff is concerned. He is not enough known, and still it is very much worth while, as I said, much more worthwhile than many of the things you now spend your time on.

Gurdjieff. It's very, very simple. It's a very difficult thing to do; that, of course, is without question, but how else would it be worthwhile? If it is easy, you wouldn't even pay for it. You have to work for a living. You have to work, like you used to, because you had to eat in order to grow. You were living then, thank God, under conditions when mother nature allowed you to grow a body until it was full-grown. At the present time you don't psychologically, and therefore it is more difficult but perhaps even, because of that, more rewarding. Because you are not going to stay here, you know. I hope you leave in time with something that will enable you to continue to live. I said before it is not the only motivation, but it is something that can give you an ideal worthwhile striving for, because it will help you to place, at the present time, the position where you are now in a certain light, and with that, maybe, you will find a reason why it is sometimes so important and sometimes it's so absolutely necessary that one is concerned about these kind of questions. For

For heaven's sake, don't always live on the periphery of your life. Try to develop whatever there is essentially and never be ashamed of it, that it exists, because it is the only way by which your life will be rounded out, and that ultimately, for you, it will give substance. The periphery is only a plane; the substance will mean that you go down to that what is essential, what is really the kernel of your living, that what really belongs to you, essentially, as reality, and from which standpoint, you will be able then afterwards to return--I call it return to earth--that is, simply, to be able to do, in the midst of activity, what is required.

You see, Gurdjieff has that meaning. It is not simple--simply say, "Ah, ABC." No, it touches you if you want to become really serious about it. It can give you such a marvelous perspective. But don't



become flippant. It's of no use. You don't

And that perhaps the totality of people that every could become interested in Gurdjieff, I think, is very small. The possibility exists for all men, without any doubt. The probability exists for few. The actuality exists for still less. That happens to be the particular law, like it or not. It is a law that exists because there are other laws of the same kind, belonging to different levels and different proportions. It's exactly the same law as represented by the human body, which consists of many cells which are only supporting. And there are very few cells that have the actuality of being an organ, of a certain function, like eyesight or hearing, and there are very very few cells that have the possibility of creation, that is, a form of sex cells. There is very little food that will go in that direction, comparatively. Most of it will be used for the maintenance of the body as it is, and for that we don't need food that is of a very high quality as long as it is healthy enough. You see, in that kind of a relationship there are very few cells that have any particular meaning for man in life; very few that belong to his intellect in the sense of pondering, very few with which he has, even, the possibility of contemplating that what might become in the sense of evolution, and very few cells that belong to his heart, who can function with inspiration, for that what he wishes to do, for he knows that something has to be done. Most of it is supporting; that is, they are functioning, they belong there, they provide the medium for the others to exist. There may be some cells in some places of the body who want to migrate and do something else; these are the black sheep. They don't take everything for granted. They believe that something else could exist for them. So there is life.

Jerry, how is that...

\_\_\_\_\_ : About 30 seconds left.

Mr. Nyland: I should say, "Hurry, hurry..." Or I can say if we want to have more, we can talk tomorrow in Palo Alto. Come there; we'll continue. You can ask your questions then about this. What we just now talked about, we'll go into detail, if you like. What to do about your life? It has to have perspective; you have to have desire to find out. If you wish to find out, I assure you, you can find out. There is a possibility that you can follow, and if you believe in that, all right. Then you make out of your probability, the actual application for yourself on your own to try to become conscious. So, Jerry, we'll stop then. The thirty seconds must be over....

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